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Religious Miscellany.

THAT LAND.

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love still droop nor be dismayed.

And none shall ever die!
Where is that land, O where?
For I would hasten there!

Tell me, I faint with weeping,
For I am weary with a heavy weeping,
The beautiful land, where I have been,
The true, the tender, from my path are gone!

O, guide me with Thy hand,
Thou dost know the land,
For I am burdened with oppressive care,
And I am weak and fearful with despair!

Where is it? Tell me where,
Thou that art kind and gentle, tell me where?

Friend, thou must trust in him who trod before
The desolate paths of life;
Must bear in weakness, as he meekly bore,
Sorrow, and pain and strife!

Think how the glory of the great reward,
That hundred thousand fold life goes out of it,
These things pass like a dream,
Think how he longed to go!

Yet tarried off for thee the appointed week,
Think of his weariness in places dim,
Where no man comforted for care of him!
Think of the blood-like sweat

With which his brow was wet,
Yet how he prayed, unaided and alone,
In that great agony, "Thy will be done!"

Friend, do not then despair;
Christ from His heaven of heavens will hear
Thy prayer!

—From the *German of "L'land"*, 1864.

OUR LIFE.

BY REV. T. M. EDDY.

Somehow the tent-maker of Tarsus, though he had little of gold or silver, was without political prestige, and identified with an obscure people whose heritage was persecution, succeeded in making his life sublime. Somehow he threw himself into the days that were to come after, and that with an ever-augmenting influence. As we enter a new year, may it not be words to catch his secret? Is it not in these words: "I live; yet not I, but Christ in me." And the life which I now live in the flesh I live by the faith of the Son of God.

"I live." There is no undervaluing of the life that now is. It was a divine gift for purposes worthy the divine Giver. It was not to be thrown away, wasted, or abused. To preserve it, he was left down over a city wall in a basket, and when again in peril he saved it by an appeal to Caesar and a long journey to Rome. When the glory of the great reward was revealed, and he measured the ecstasy of departing to be with Christ, "it is far better," and set against that the work and opportunity of the present life, "how to choose he wot not," but was "in a strait betwixt two."

Life is to be loved. To desire to get away from it is no proof of superior piety, but is more frequently the instinct of cowardice or indolence. It is the training-school for eternity, the battle-field where victory may be won or defeat experienced. It is more than the "weary interlude," the "hour-glass on the run," or the "walking shadow" of which poets have sung.

Compared with mountain, rock, and river, its duration is only as the vapour; but who would have a grandeur of their own, but they only become historic when they are monumental living men. Tourists cross the world to visit Sinai, because there Moses stood and talked face to face with God. Carmel's flowery slope is sung, because it was trodden by the feet of Elijah. What were the Alps, but for the names and memories of Napoleon and Hannibal? The lochs and friths were immortalized by Scott, and therefore the world goes to gaze on them. Melrose Abbey is seen by the moonlight in the glamour of his poetry, and the mist about Ben Lomond as the fairy-woven veil of Scott's coronet.

Life short? For doing and achieving it was never so long. You live more, and can do indefinitely more, than could Noah in his day. Age, men will read this "who have lived more than Methuselah in his almost hundred decades. While life once walked, it now runs; where it ran, it now flies; where it once flew, it now flares. And moving with this intensity it goes onward forever. Beyond death it stretches into the unmeasured hereafter. Not this for waste, for dissipation.

But, glorious as it is, it is a life of limitations, for it is in the flesh. The fiery-footed Paul was hindered by the "infirmitie of the flesh" when he would have pressed into the region beyond; and the seer who stood on Sinai could not speak, for slowness of speech, the burning words his ears took in from the mouth of God.

The life in the flesh has downward tendencies. Modern speculation is degenerate in ascribing the orthodox doctrine of divinity, but at the same time it falls of inherited passions, which tear like flies; of the mother afflicted by the serpent, and the curse appearing in the glittering eyes and sliding step of the daughter; of the descending cruelty of stern Phantoms; of the utter trivialities and faithlessness of the Stuarts; of intemperance born in the blood, etc. What speculation spells out, the Gospel long ago generalized, and termed the potential remedy salvation.

Who does not feel that he has failed to attain his own ideal of excellence, that flesh and spirit sometimes lust against each other?

At the same time many a Christian writes bitter things against his soul because of physical weakness. Dyspepsia and nervous affections bring troops of horrors which he supposes to be spiritual wickedness. The body should be kept at its best estate if life be made the most of. A perfect body may not be an essential requisite, but would help its promotion; and God is to be glorified in the body as well as in the soul, for both are his. At the same time the soul is not to be charged with the unavoidable infirmity of the flesh.

"He knoweth our frame, and remembereth that we are dust."

Another element of grandeur in his life was self-cruelty. If we live sublimely we must "die daily." The warrant of success is sacrifice. Only by self-conquest are knitted the athlete's muscles, and by self-denial the soul gathers powers of endurance. The object of self-cruelty is that we may be with Christ. It is to accept his sacrifice as our trust, and to enter with him into self-denying activity for others. It is the burial of selfishness—it is the coronation of devotion to the Master and the souls he came to save.

Yet, though dead with Him, the true life is by faith, living with Him, because He lives in us. Never is life more, never does it more untrammelled choose, than when crucified with Christ. The ego lives, yet not the ego only, for the living Christ is in the ego. Personal relation to the Ancient of Days is ascertained, and the conscious soul says, "He loved me, and gave Himself for me," though only one among millions of men.

In such a life, the soul goes from itself into the true life. The army of one hundred thousand men rests on the will of one man, and that hundred thousand fold life goes out of it—self into the life of one; so that it is one life in brain, one life in plan, one in strategy, but in the battle shock it is one hundred thousand and one. We live and yet we go to Him, not out to live in His life, subordinate our wills to His, and then our life becomes in no lowly way, divine.

So stretches life before us that we strain our eyes to catch some hint of its possibilities—some prophecy of what will surely bring. We cannot. Darkness shuts us in. Sense cannot discern the coming. We must go forward, not knowing what shall befall us. Yet, not to dumb chance and blind destiny do we give the moulding of our future. We may—many who read these words do—live by faith in the Son of God—may, have life consecrated by His living within the human life. In such a faith we go to the future, knowing He must watch over his path, and that is within us; must choose its own, nor permit them to be too rough; must choose its burdens, nor permit them to be too heavy; must be in its conflicts, nor permit them to be too sharp and sore.

Oh! believe, with Christ living in you, cannot be forgotten in the council chamber of eternity until there is forgetfulness in the Son of God, forgetfulness of the crown of many stars, the sceptre, the throne. If He lives in you, you shall live also, and can no more be forgotten than Calvary and the Throne of Grace. If angels guard Him, they must guard you. If the Father regards Him, they must regard you as in whom He makes His temple.

Is not such a view of life glorious? Would you exchange such a life for an angel's? —*Christian Guardian.*

SING SING PRISON INCIDENT.

In conversation with a friend, recently, upon the subject of the State Prison Sing Sing, I remarked that nothing would induce me to visit it; that I had been told, by one who had been there, that it was fearful and appalling to look upon some of the faces of the prisoners. Evil passions had stamped themselves upon their features that one could not help shrinking from encountering their gaze.

He replied, that it was the case in some instances, but in others far otherwise. He then related the following incident, proving that the hardest, and apparently most insensible among them, may be subdued by the irresistible power of the Holy Spirit.

While visiting a friend residing at Sing Sing, he had once attended divine service in the prison. Among the offenders there, was a woman, seemingly of the most hopeless and incorrigible class. She sat listening to the discourse addressed to the prisoners, with an air of defiance. Her lips were compressed, and with her eyes fixed on the clergyman, she listened, but with a determined expression, as if resolved not to profit by it. Frequently she frowned, and shook her head fiercely, while all the evil passions were stirred within her.

The clergyman bowed her not. He proceeded with his discourse, and dwelt long and tenderly upon the love of Christ—his power to forgive, his ability to save to the uttermost all who come to God through him.

The stern features relaxed; gradually their expression changed, and before the close of the discourse, her head dropped upon her breast, then it fell upon her outstretched arms, and she burst into a flood of tears.

The hardened heart was touched, and love, the love of a pure and holy God, for sinful, dying, rebellious creatures, was as the rod of Moses at Meribah. It struck the stout heart, and the full tide of penitential tears flowed forth.

Was that penitence accepted? Unquestionably it was; for

"With the penitent who mourn,
"Tis his delight to dwell."

May not this instance encourage us all? If our hearts seem hard, and unmoved, either by the mercies or chastisements of God, may we not hope, that if we but wait patiently, pray without ceasing, and trust in His word, which cannot fail, we may, at the last, realize His promise—"Him that cometh to me, I will in no wise cast out." Whosoever will, let him drink of the water of life freely.

The Episcopal Church prays, in its "Litany," for "all prisoners and captives." Have this wretched class been remembered in the effectual, fervent prayers of other churches? Who can tell the results, should the united voice of God's people go up to the throne in their behalf? —*New York Observer.*

THE EVANGELICAL ALLIANCE.

The two memorable events of this year of grace, A. D. 1870 will be, first, the Roman Ecumenical Council, for rallying the forces of Popery; the affirmation of the infallibility of a singularly fallible line of spiritual potatoes; and for a new and vigorous effort to inspire fresh life in that Protean ecclesiastical body. The second great fact will be the gathering on the western shore of the Atlantic of a General Conference of the representatives of Evangelical Protestant Christendom, for the announced purpose of promoting union, "with a view to greater success in Christian activity; to maintain and exhibit the essential unity of the Church of Christ; to counteract the influence of infidelity and superstition, especially in their organized forms; to assist the cause of religious freedom everywhere; to hold up the supreme authority of the word of God; and to urge the observance of the Lord's day, and to correct the immoral habits of society." These great catholic results from a favorable contrast with the unscriptural and oppressive schemes proposed by the Roman Council.

The first organized movement bearing the title of the Evangelical Alliance, which has already resulted in five great General Conferences, was inaugurated in Great Britain in 1846. It was local in its character, but became at once the president for the establishment of similar organizations among the Protestant Christians of Europe and America. A Representative Congress from all these religious bodies was called in London in 1857, and proved to be a very largely attended, interesting, and, on the whole, harmonious and practically useful gathering of leading Christian men, from almost all portions of Christendom.

It was not the purpose of the Alliance to develop a new denomination, or, in any measure, to weaken the hold of the different ecclesiastical creeds or forms of discipline upon their adherents, but to show that, with perfect loyalty to their distinctive forms and views on the vital doctrines of grace, there was a substantial unity of sentiment among Protestant sects; and also to demonstrate the possibility of absolute harmony in active efforts to secure the great ends of the Gospel upon the earth. In order to do this, they gathered together those who could thus work and work in comfortable union with each other, certain common and fundamental truths agreed upon, not as a confession or a creed, but simply as an indication of the class of persons whom it was considered desirable and practicable to invite to form together a Christian Alliance. The following articles were agreed upon at the formation of the Alliance in London, September, 1846, and have been accepted by the separate European, and by the American organizations:

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

3. The Unity of the Godhead, and the Trinity of the persons therein.

4. The utter depravity of human nature in consequence of the Fall.

5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.

6. The justification of the sinner by faith alone.

7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

The second General Conference was held at Berlin, Prussia, in 1857, and was an occasion of extraordinary interest. The noblest names of the evangelical school of German divines were recorded on its lists, and their voices (among them prominently the lion-roar of the now departed and lamented Krummhaeber) were constantly heard during the deliberations. When our American Minister, Governor Wright, made his address on the occasion, the King, who had a strong personal attachment for the loyal, Republican and devotedly-minded ambassador, was present to hear him.

The third assemblage of the same Ecumenical character gathered in Paris in 1861, the fourth in Geneva in 1865, and the fifth in Amsterdam in 1867. At the great Exposition in Paris in 1867 the Alliance erected a handsome chapel within the grounds of that World's Fair, and held in it daily services conducted in three or four different languages. Representatives from almost every Christian nation were present at its dedication. No one in that august company, more venerable, or more firm in his hold upon the principles of Protestant Christianity, or more thoughtful in its defence, could be found than the aged ex-Minister of Louis Philippe, M. Guizot. Bibles, tracts, and religious volumes were distributed in large quantities, printed in almost all the modern tongues. Dr. A. Eldridge, the present able Secretary of the American branch of the Alliance, was at that time the occupant of the pulpit of the World's Fair, and held in it daily services conducted in three or four different languages. Representatives from almost every Christian nation were present at its dedication. No one in that august company, more venerable, or more firm in his hold upon the principles of Protestant Christianity, or more thoughtful in its defence, could be found than the aged ex-Minister of Louis Philippe, M. Guizot. Bibles, tracts, and religious volumes were distributed in large quantities, printed in almost all the modern tongues. Dr. A. Eldridge, the present able Secretary of the American branch of the Alliance, was at that time the occupant of the pulpit of the World's Fair, and held in it daily services conducted in three or four different languages.

The movement originated in this country, through the agency of Dr. Robert Baird, soon after the organization of the British Alliance, but for lack of definiteness of purpose, or of wisdom and perseverance in management, or perhaps from its becoming simply a mission to Roman Catholics in the form of the American and Foreign Christian Union, has not been attended with any very striking or permanent results. Representatives, however, have been appointed by various bodies to the different European Conferences, and occasionally public meetings have been held in this country. The Young Men's Christian Association has been the practical Evangelical Alliance of the United States.

At the General Conference in Amsterdam an invitation was presented by the American delegates for the holding of the next session in the city of New York; and, on motion of Dr. McCosh, then of Belfast, Ireland, now the honored President of Princeton College, the invitation was unanimously accepted. It was at first proposed to hold this Conference in 1869, but at the request of the European branches it was postponed until September 22, of the present year. To awaken a deeper interest in the meeting on the part of the German, Dutch, Swiss, French, and British Christians, Dr. Philip Schaff made an extended visit to Europe, and excited much enthusiasm wherever he went. He secured the appointment of representatives, and the promise of the personal attendance of leading divines and laymen, in all these countries. It is calculated that, at the smallest estimate, three hundred representative Evan-

gelical Protestants of Europe, will visit our city during this memorable Christian Pentecost. Of course a much larger number will be brought together from different portions of our country and Canada.

The occasion will open in the fine hall of the Young Men's Christian Association with an address of welcome by Dr. William Adams, and responses from foreign delegates. It is supposed that during a portion, at least, of the time, both the size of the audiences and the number of the addresses and papers provided for the occasion, will render two other assemblies room necessary. Happily the St. Paul's (Methodist) and Dr. Crosby's (Presbyterian) Churches are close at hand, and will doubtless be open for the Conference if deemed necessary.

The subjects to be discussed during the eleven days of the meeting are of the highest importance and of the most practical character. Reports of the present state of Protestant Christianity from all these religious bodies was called in London in 1857, and proved to be a very largely attended, interesting, and, on the whole, harmonious and practically useful gathering of leading Christian men, from almost all portions of Christendom.

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At the General Conference in Amsterdam an invitation was presented by the American delegates for the holding of the next session in the city of New York; and, on motion of Dr. McCosh, then of Belfast, Ireland, now the honored President of Princeton College, the invitation was unanimously accepted. It was at first proposed to hold this Conference in 1869, but at the request of the European branches it was postponed until September 22, of the present year. To awaken a deeper interest in the meeting on the part of the German, Dutch, Swiss, French, and British Christians, Dr. Philip Schaff made an extended visit to Europe, and excited much enthusiasm wherever he went. He secured the appointment of representatives, and the promise of the personal attendance of leading divines and laymen, in all these countries. It is calculated that, at the smallest estimate, three hundred representative Evan-

gelist Protestants of Europe, will visit our city during this memorable Christian Pentecost. Of course a much larger number will be brought together from different portions of our country and Canada.

The occasion will open in the fine hall of the Young Men's Christian Association with an address of welcome by Dr. William Adams, and responses from foreign delegates. It is supposed that during a portion, at least, of the time, both the size of the audiences and the number of the addresses and papers provided for the occasion, will render two other assemblies room necessary. Happily the St. Paul's (Methodist) and Dr. Crosby's (Presbyterian) Churches are close at hand, and will doubtless be open for the Conference if deemed necessary.

The subjects to be discussed during the eleven days of the meeting are of the highest importance and of the most practical character. Reports of the present state of Protestant Christianity from all these religious bodies was called in London in 1857, and proved to be a very largely attended, interesting, and, on the whole, harmonious and practically useful gathering of leading Christian men, from almost all portions of Christendom.

It was not the purpose of the Alliance to develop a new denomination, or, in any measure, to weaken the hold of the different ecclesiastical creeds or forms of discipline upon their adherents, but to show that, with perfect loyalty to their distinctive forms and views on the vital doctrines of grace, there was a substantial unity of sentiment among Protestant sects; and also to demonstrate the possibility of absolute harmony in active efforts to secure the great ends of the Gospel upon the earth. In order to do this, they gathered together those who could thus work and work in comfortable union with each other, certain common and fundamental truths agreed upon, not as a confession or a creed, but simply as an indication of the class of persons whom it was considered desirable and practicable to invite to form together a Christian Alliance. The following articles were agreed upon at the formation of the Alliance in London, September, 1846, and have been accepted by the separate European, and by the American organizations:

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

The Family

TO-DAY AND TO-MORROW

BY GERALD MASSEY

High hopes that burned like stars sublime
Go down in the heavens of freedom;

Our birds of song are silent now;
These are no flowers blooming;

Through all the long, dark night of years
The people's cry ascended;

A GENUINE LITTLE LADY
Miss Lucia M. Alcott tells this pleasant story,
a true story, in the "Yankee Companion";

At the corner I passed three little school-girls,
and heard one say to the others, "I wish

"Oh, thank dear, I'd no idea the walking
was so bad, but I must get home."

"Yes, dear, I can't fall. I've got
rubber boots and can't tumble down."

Knocking away the props.
"See, father," said a lad who was walking
with his father, "they are knocking away

Soft night hath come; all are asleep;
Yes, all but me—I vigil keep;

THE FORGIVEN DEBT.
One of the old school merchants of Boston,
very extensively engaged in commerce,

THE LITTLE BIBLE READER.
Several years ago there was a little girl
connected with a Sunday-school in Philadelphia,

THEY are perfectly safe. They act immediately
without any delay. They are palatable

WORMS IN CHILDREN
are the following: a pale and occasionally flushed
countenance; dull heavy eyes; irritated, swollen

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For the Piano Forte.
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Provincial Wesleyan Abhinac.
First Quarter, 6th day, 16th morning.
Full Moon, 13th day, 21st. afternoon.

Table with columns: Day, SUN, MOON, H. Tide, W. Rise, S. Sets, W. Rise, S. Sets, H. Tide

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